

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defense of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teaching of the papal and protestant churches of the world.

Please send all Berean communications to:

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*"They received the Word with all readiness of mind and searched the Scriptures daily, whether those things were so.
Therefore many believed" – Acts 17:11*

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We are anxious to send the Berean to any desiring it. Do not hesitate to request it. If you know of any who might like it, please send their names. Anything herein may be used freely by any one in any way. No credit needed.

Ecclesial News

LONDON, ON—Berean Christadelphian Hall, 166 Central Ave. (1 block west of Richmond St.)—S.S. and Eureka Class, 10 a.m.; Memorial 11 a.m.; Public Lecture, 3rd Sun., 1 p.m.; Wed. Class: Daily Readings and Discussion, 7 p.m. (1st and 3rd Wed.)—bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; (519) 451-4063; Fax: (519) 451-9627. Email: kdclubb@rogers.com

LOVING Greetings to the Household of Faith.

We have been blessed once again, in God's mercy, in being able to hold our annual Fraternal Gathering. It took place on Oct. 11-12, 2014. The theme of the Gathering was "*Behold, I Come Quickly,*" an appropriate subject for these days!

The Gathering opened with the daily readings at 9 a.m., with discussion on the third portion. To assemble around the Word at the start drew our attention to God's infallible message, which is the basis of our wonderful hope.

The first address on Saturday entitled, "*Israel In The Latter Days,*" was delivered by bro. David Gwalchmai (London ecclesia). He illustrated the gathering of the Jews to form their own nation according to Eze. 37 was a sign of the latter days. Jesus the promised Messiah, will return one day to establish His Father's Kingdom. But first must come the "time of Israel's trouble," when Russia and her allies will enter their land. Then Jesus the Deliverer of Israel will appear to save her. He added that these things are guaranteed by God and will surely come to pass.

At 2 p.m., bro. Pat Armstrong (Edmonton ecclesia) spoke on "*Gentile Nations In The Latter Days.*" He mentioned that Russia, in the past, has invaded countries when least expected and the nations did little to stop them. In the near future Russia will go into all the nations of Europe.

He further drew our attention to what is happening in Ukraine.

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FRATERNAL GATHERINGS (*If The Lord Will*)

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LONDON, ON—Sat. & Sun., Oct. 10 & 11—bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; Phone (519) 451-4063; Fax (519) 451-9627; Email: kdclubb@rogers.com

"THE BEREAN CHRISTADELPHIAN (ISSN 0199-4131) is published monthly for \$15.00 U.S. per year by The Berean Christadelphian, 3540 Pineridge, Houston, Texas, U.S.A. 77009. Periodicals postage paid at Houston, Texas, U.S.A. 77201. **POSTMASTER:** Send address changes to **THE BEREAN CHRISTADELPHIAN**, 3540 Pineridge, Houston, Texas, U.S.A. 77009."

Studies and Thoughts

BY BROTHER JOHN THOMAS

THE SECOND EXODUS

When the Lord has "*broken to pieces together*" all the parts of Nebuchadnezzar's Image—that is, destroyed that power which bound them all together as one dominion—the work next to be accomplished in relation to them is to subdue the gold, the silver, the brass, the iron, and the clay—in other words, the powers represented by them—that they may become "*like the chaff of the summer threshingfloors;*" so that, being carried away by the tempest of war, "*no place may be found for them,*" and the subjugating power becomes as "*a great mountain, and fills the whole earth.*"

But a question arises here which must be answered, or our exposition is at fault, and deficient of a very important link in the chain of testimony which connects the Kingdom of God with the foundation of the world. It is, by what means are "*the kingdoms of the world to become the kingdoms of our Lord and His Christ,*" after he has dissolved the imperial bond of union among them by the glorious victory of Armageddon?

Is it to be accomplished by sending missionaries of the tribe of Judah to the nations, preaching them salvation from hell by Jesus Christ, as missionaries are now doing among the heathen, and inviting them to submit to the Spiritual authority of the Lord administered through men of like passions with themselves? Or is it to be brought about by burning of the wicked, and leaving none but the righteous to inherit the earth? Or are the existing orders of bishops, priests, ministers, and missionaries to be employed to bring the nations to the obedience of faith, that they may voluntarily surrender all political power into their hands, as the saints of the most High God?

I answer unhesitatingly, that the conversion of the world to Christ's supremacy will be accomplished by no such fantastical schemes as are implied in these suppositions. The answer to the question is, that *the nations will be subdued to the sceptre of Shiloh by the sword, and that the tribes of Israel will be his soldiers in the war.*

Besides punishing them for their idolatry, and subsequent unbelief of the Gospel of the Kingdom preached to Judah in the name of Jesus, Israel has also been scattered among all nations, that they may be ready for the work assigned them in "*the time of trouble*" which intervenes between the battle of

Armageddon and their final and complete restoration at the end of forty years.

Though the dominion of Gog be broken, the kingdom and states which acknowledge him as their imperial chief will not voluntarily surrender themselves to another lord, any more than the populations of the old Assyrian empire did when the power of Sennacherib was broken in one night. The effect of his overthrow was only to prepare them for subjection to a more civilised and powerful ruler. In this case, the Lord used the Chaldeans for their subjugation: but in the coming strife He will use the tribes of Israel.

The Lord Jesus at his appearing in his Kingdom finds Judah inhabiting the land. Not all the Jews, but a goodly number of them. Having gained the victory of Armageddon, he convenes the elders of the people, which as their deliverer he has the right to do. Thus “they look upon him whom they pierced” (Zech. 12:10); “and one shall say unto him, What are these wounds in thy hands? Then he shall answer, ‘Those with which I was wounded in the house of my friends’” (Zech.13:6).

The effect of this information upon the people is to cause a national lamentation. They will then discover that he to whom they owe their deliverance from Gogue, is Jesus of Nazareth, whom their fathers crucified. They will therefore—“*Mourn for him, as one mourneth for his only son, and will be in bitterness for him, as one that is in bitterness for his firstborn. In that day, there will be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon*” (Zech. 12:10-14).

Two-thirds of the people will have been cut off by the war against Gogue, and the third which survives will have passed through a fiery ordeal. It will have been a refining process in which they will have been refined like silver, and tried as gold is tried. Thus prepared “a spirit of grace and supplications” will be poured upon them, and they will call on the name of the Lord and He will hear them (Zech. 13:9), and open for them a fountain for sin and for uncleanness (Zech.13:1). He will say—“*It is my people: and they shall say, The Lord (even Jesus) is my God*” (Zech 13:9).

Thus will Judah be grafted again into their own olive, and brought to acknowledge Jesus as King of the Jews, and to confess that “he is Lord, to the glory of God the Father.”

The New Covenant being made with the house of Judah, the Kingdom is established. Not, however, to its full extent. It is but the Kingdom in its small beginning, as when David reigned in Hebron over Judah only. The Lord Jesus, as King of Judah, will have to bring the ten tribes, and the nations generally to acknowledge him as King of Israel and Lord of the whole earth.

What would the reader think of the little kingdom of Greece undertaking to subdue the whole world? Yet when the Lord appears in his little Kingdom of Judea, he will undertake to deliver every Israelite in bondage, establish David's Kingdom to its full extent, overturn all kingdoms and dominions among the Gentiles, abolish all their superstitions, enlighten them in the Truth, and bring them to submit to him joyfully as their Lawgiver, High Priest and King.

He will begin this mighty enterprise with Judah; for—

"He hath made them as his goodly horse in the battle. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, BECAUSE THE LORD IS WITH THEM, and the riders on horses shall be confounded" (Zech 10:3, 5).

"And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of Hosts their God. In that day, I will make the governors of Judah like the hearth offire among the wood, and like a torch offire in a sheaf; and they shall devour all the people round about, on the right hand and on the left" (Zech. 12:6).

Such is the illustration of their prowess. The nations will be as wood, or as sheaves, subjected to the action of fire. They may resist, but they are certain to be subdued without further power of resistance. *"They shall tread down the wicked; for they shall be ashes under the soles of their feet"* (Mal. 4:3).

Their conquests will begin with the countries contiguous to Judea. For when the Assyrian shall invade their land, the Judge of Israel having caused him to fall—*"Judah shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he (that is to be ruler in Israel), deliver them from the Assyrian when he cometh into the land, and when he treadeth within their borders. And THE REMNANT of Jacob shall be in the midst of many people as a dew from the Lord"* (Mic. 5:6, 7).

Having thus conquered the land which God promised to

Abraham and his seed for an everlasting possession, and made Judah as a bent bow in the hand of the king, the next thing is for the Lord to fill it with Ephraim as the arrow-headed weapon of war (Zech. 9:12-16). In other words, “the Lord will seek to destroy all the nations that come against Jerusalem” (Zech 12:9) under the banner of Gogue; and to accomplish this so as at the same time to bring back the ten tribes to the land of Canaan, He will cause Judah to make war upon Greece, and blow the trumpet to war against the ten kingdoms of the habitable, and the populations of the west among whom “the remnant of Jacob” is dispersed.

These scattered tribes will have been “hissed for” or to leave the lands of their oppressors and to make common cause with Judah. They will respond to the invitation; and as—

“The arrow of the Lord they will go forth as lightning; and they shall devour and subdue.” (Zech 9:14, 15). “And they shall be like a mighty man, and their heart shall rejoice as through wine. And I will bring them, saith the Lord, again also OUT OF THE LAND OF EGYPT, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and Ephraim shall PASS THROUGH THE SEA WITH AFFLIC-TION and shall smite the waves of the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down; and THE SCEPTRE OF EGYPT SHALL DEPART AWAY” (Zech 10:7-11, Isa. 11:15, 16).

Let us then, attend more particularly now to the relation subsisting between the king of Israel and his ten tribes, designated as “Ephraim,” and “the remnant of Jacob” in the word. Addressing them, the Lord says by the prophet—“Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee I will destroy Kingdoms; with thee I will break in pieces captains and rulers” (Jer. 51:20-23).

This has never been the case since the prophecy was delivered; it remains, therefore, to be fulfilled. With Judah as His goodly war horse and well-strung bow, filled with the Ephraim arrow, and wielding the Israel battle-axe, “the remnant of Jacob will” then “be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.” By such a weapon as this, the Lord—“Will execute vengeance in anger

and fury upon the heathen, such as they have not heard”—Mic. 5:15.

This belligerent state of things between the King of Israel and the nations of Gog's dominion, styled “*the goats*,” will continue for forty years. The subjugation will be gradual, as Israel is made to “go through” from “kingdom to kingdom.” “Feed thy people,” saith the prophet, “with thy rod, the flock of thy heritage, which dwell solitarily in the wood; let them feed in Bashan and Gilead as in the days of old.”

In answer to this petition, the Lord replies, “*According to the days of thy coming out of the land of Egypt* will I show unto him (Israel) marvellous things.” This is forty years, for so long were they in passing from Egypt to Canaan, which was the type of their coming out from among the nations to the Holy Land under the generalship of Elijah, the Lord’s harbinger, to the Ten Tribes.

The “marvellous things” to be shown them will not be performed in private, but will be as notorious as the plagues of Egypt; for—

“The nations shall see and be confounded at all their might; for they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord the God of Israel, and shall fear because of thee” (Mic. 7:14-17).

The more immediate consequence of these exterminating wars will be the cessation of all further resistance in the north, which will have been thus compelled to “give up” the Israelites among them, and to let them go and serve in “the wilderness of the people.”

They will not march directly into the Holy Land, because the generation of the Israelites who leave the north will be no more fit for immediate settlement there than their fathers who left Egypt under Moses.

They would be as rebellious under the government of Shiloh as that generation whose carcasses fell in the wilderness, and concerning whom “Jehovah sware in his wrath, that they should not enter into his rest.” They must, therefore, be subjected to discipline, and trained up under the divine admonition.

But, notwithstanding all the “marvellous things” they will have witnessed, they will prove themselves true to the charac-

ter of their fathers, who were stiff-necked and perverse, and resistant always to the Spirit of God; so that they will not be permitted to enter into the land of Israel. Their children, however, will come hither from “the land of the enemy,” and attain to their own border (Jer. 31:15-17).

The reader will, doubtless, desire to know upon what ground I affirm these things. This is as it ought to be; for he should set his face like a flint, and refuse credence to anything and everything which is not sustained by “the testimony of God.” Turn, then to the prophet Ezekiel, where it is thus written—

“As I live, saith the Lord God, surely with a mighty hand, and a stretched-out arm, and with fury poured out, will I rule: and I will bring you out from the people, and I will gather you out of the countries wherein ye are scattered with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and THERE WILL I PLEAD WITH YOU FACE TO FACE; LIKE AS I PLEADED WITH YOUR FATHERS IN THE WILDERNESS OF THE LAND OF EGYPT, SO WILL I PLEAD WITH YOU, saith the Lord God.

“And I will cause you to pass under the rod; and will bring you into A DELIVERING COVENANT: and I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and THEY SHALL NOT ENTER INTO THE LAND OF ISRAEL; and ye shall know that I am the Lord” (Eze. 20:30-36).

While they are in this wilderness it is, that the Lord Jesus becomes “a stone of stumbling and a rock of offence to the house of Israel,” as he had before been to Judah; and the consequence is that “the rebels among them” are exterminated from the blessings of Shiloh’s government, and eternal life and glory in the then world to come. Nothing can be plainer than Ezekiel’s testimony. If the reader knew how the Lord pleaded with Israel face to face in the wilderness by the hand of Moses, he will well understand the ordeal that yet awaits the tribes to qualify them for admission into the Holy Land.

The Lord’s power and the angel were with them in the wilderness of Arabia, but they saw not his person; so, I judge, will the Lord Jesus and some of the saints be with Israel in their Second Exodus, seen perhaps by their leaders, as the Elohim were by Moses, Aaron, the elders and by Joshua; but not visible to the multitude of the people, who must walk by faith and

not by sight; for, though God is able to graft them in again, He can only do it upon a principle of faith; for the condition of their restoration laid down in His word, is, "*If they abide not in unbelief, they shall be grafted in again.*"

"It would seem from the testimony of Malachi, who prophesied concerning the ten tribes, that while they are in the wilderness of the people they will be disciplined by the Law of Moses as their national code, while things concerning Jesus will be propounded to them as a matter of faith; for it testified of Hosea that they shall be gathered, and—"Shall sorrow a little for the burden of the King of princes." (Hosea 8:10).

(*To be continued, God willing*)

Voyage To Australia And New Zealand

And Other Lands

(Continued)

Monday, June 29th—The weather much calmer and a little cooler. Sun not out, but hiding behind a mass of calm clouds: sea comparatively smooth and sailing pleasant. Feeling much better than when I got up this a.m. (7 o'clock).

For some reason or other, I had a troubled night. Perhaps they put wine in the soup or perhaps it was the reading of an article by a Jew just before going to bed, stating that the Jews had abandoned faith and prayer, and knew nothing beyond making the best of the present world—which had a depressing effect.

I found a splendid remedy this morning in trying to learn by heart the song sung by Moses and the children of Israel when the Egyptians had been overthrown in the Red Sea: also listening to Christ on the Mount. I think I must write an article in answer to said Jewish lucubrations. "Dry bones" indeed, is the only fit comparison to the whole house of Israel. Where is their common sense? I suppose the answer of Moses is the only answer: "*The Lord hath not given thee a heart to understand.*"

* * *

Tuesday, June 30th—(end of the month). Beautiful morning, the kind of weather I expected all the way through the tropics, bright without strong sunshine: warm, without being hot: no wind: smooth sea: sailing delightful, the sort of morn-

ing we associate with a holiday, suggestive of what we are waiting for—the morning without clouds—everlasting calm, strength and joy, in God's manifested presence for ever.

O Lord, haste the day. God give us a place in thy house.

Last night, under the stars, I saw on the right of the vessel's course a bright beacon light exactly of the colour of molten iron, and behind it apparently a long hilly island. Oh, yes, I thought, it was one of the many islands of the Pacific, and that is a lighthouse to guide vessels in the dark.

I got my glass to examine it more closely: I thought the shape of the light peculiar, more like a huge naphtha lamp than a lighthouse. The body of the island behind and towering above the light in a dense dark mass, I could not make out definitely. I thought the steamboat is going very close to the island: but the officers must know their duty.

Shortly, the light disappeared, and the island turned out to be a black mass of cloud resting on the horizon, the rest of the heavens being quite clear. The beacon light was a portion of a red moon (I think I never saw it so red before), just emerging on the horizon and peeping between the cloud mass and the sky line. Afterwards, the moon came straight up behind all. It was a most peculiar, beautiful atmospheric effect. My senses were entirely deceived for about five minutes.

The weather being fine, the passengers are getting "pert," and there is a depressing clatter of haughty nonsense "on the right hand and on the left"—"thought, word and deed"—which reminds me that sometimes when we get the other sort, it is too "steef."

* * *

Wednesday, July 1st—A day like yesterday. The Pacific is justifying its name. I have had such deep divings into the Scriptures during the past twenty-four hours—extra to the readings you know, and have been able to feel so strong in God. All our clouds and failings are nothing but the mists of human weakness. Lord, forgive. The glorious sun will break at last. It will not be always talk. I have eased my mind by writing the said article on the Jewish cry, "Our hope is lost." It will come in, I dare say, for the October number.

In four more days, I suppose, I will land and encounter the pile of waiting letters and papers at Victoria. What shall I find? It takes away my breath a little.

During the night the engines stopped, and the steamboat made such an alarming noise in the dark, blowing off her steam. In a short time, after some hammering, she went on again. I never knew a steamboat stop so many times in mid-ocean. It seems as if this boat were most unwilling to expedite my return, dallying a month before starting, and the loitering like this on the way.

* * *

Thursday, July 2nd—We are now twenty-one days out from Sydney, and nearing Vancouver, but we call at Victoria, six hours sail from Vancouver, and I get off there. The boat is expected to arrive at Victoria at one o'clock in the morning—unearthly hour. I will have to drive to some hotel, as there will be no one to meet me, because the brethren have no means of knowing when to expect me; first, because the *Miowera* is so far past her time, and secondly, because there is no telegraphic communication with the Sandwich or the Fiji Islands.

* * *

Friday, July 3rd—Passed through a shoal of whales. Their water spouts were visible at various points, but only one or two came near enough to show their impressive persons.

Everybody getting alert in prospect of landing.

* * *

VICTORIA, BRITISH COLUMBIA, AND ACROSS THE AMERICAN CONTINENT

Saturday, July 4th, 1896—Sighted the American continent tonight, viz.: at the south end of the island of Vancouver, which we approached, in the darkness, in an oblique line from the south-west. The headland lights were visible on Cape Flattery (the U.S. mainland) and Carmanah Point (British Columbia), and in a couple of hours, we were steaming along the comparatively quiet waters of the strait separating the dominion of the Stars and Stripes from the territory owing allegiance to Queen Victoria.

Before entering the strait, we passed through a shoal of whales—perhaps 20 in sight at various points, blowing the water into the air, but only two or three coming near enough to give us a view of the upper part of their portly persons. This strait is about 40 miles broad, and is named the Strait of San Juan de Fuca. Forty miles, which seems a great distance ashore, does not seem much at sea. The opposite shores are not only

within sight, but seem near, after being so long out on the boundless ocean. Both shores are hilly, especially that on the south, which towers to a great height in the magnificent range of the snow-capped Olympian mountains—over 12,000 feet high.

Victoria is on the northern side of the strait, on the south of the island of Vancouver. It was at Victoria that I was to land. I did not know that the *Miowera* would stop at Victoria until I got aboard. I supposed, because I had been informed that she went straight to Vancouver, that I would have to take a coasting steamer there for Victoria. The information would no doubt be correct at one time, but in these days of progress, things soon change, and no information is long "up-to-date."

Vancouver is one place, and the island of Vancouver is another. Vancouver is the name of the city on the Canadian mainland, which forms the terminus of the line of railway running right across the immense Canadian continent to Montreal.

The island of Vancouver lies in front of the town of Vancouver at a distance of about 70 miles—that is, if it is proper to talk of an island nearly the size of Great Britain being in front of any city whatever.

I was informed that the *Miowera* would arrive at Victoria early next morning (Sunday morning) and that she would only stay about a couple of hours. "Early" meant four o'clock, and the shortness of the call involved the risk of being carried on to Vancouver unless I was ready to land by four a.m.

This meant poor sleep, so slight as to amount to none in the real sense.

* * *

Sunday, July 5th, 1896—At four o'clock the engines stopped, and I got up. My bed-steward, who had been very attentive in insignificant things, and who said he would be on hand to see me ashore in the morning, was now invisible when his services would really have been of some value.

How was this? Well, to save time at the last moment, I had during the previous day settled up with everybody as regards those gratuities to which stewards on a long voyage consider themselves by custom entitled.

In this I made a mistake, according to common advice. "If you want your man," say they, "to be civil and alert to the last moment, put off the fees till then." The poor motive that keeps these creatures at work being gone, the man was gone too,

and I pressed the button of the electric bell in vain to cause a re-appearance.

Isn't it wretched this absence of all true neighbourliness—this universal inspiration of the mercenary? It is part, and a heavy part, of the evil of "the present evil world." It is needless to look for anything else or to be in the least out of temper with it. Recognise your surroundings and act accordingly.

I had to help myself in getting my things on deck, one by one. I would not have minded if I could then have gone ashore, but there was a box in the hold which I could not go ashore without. The hands were busy getting out cargo at the fore hatchway, and I was told they would start getting out the heavy luggage from the after-hold in about ten minutes. The ten minutes were prolonged to two hours-and-a-half.

There was nothing for it but to wait as patiently as possible. It gave me an opportunity of looking round a little. It was a bright summer morning: for though it was winter (in Australia) at the beginning of the voyage, it was summer now. The clear morning air was healing.

The steamer was drawn up and moored at a wooden wharf in Victoria harbour, in front of an immense shed, into which the hands were conveying bundles and packages of merchandise taken out of the *Miowera*, with much noise of donkey-engine and shouting porters.

The picture of tranquil land and water all round was beautiful. Across the water at a great distance, rose the Olympian mountains before spoken of. The snow-mantled summits might have been clouds, only that the shadows had a depth and a sharpness of outline and a massive fixity of aspect that told their true character.

I was not in the best condition to enjoy the scene, after such a night: still, the effect was pleasing, and the prospect of *terra firma* delightful.

In due time my trunk was heaved from the depths, and swung ashore: and the Customs House official having barbarously looked through my things to see that there was no pig-iron or contraband, I was free.

I gave myself up to a clamorous vehicle hirer, who had kept his eye pertinaciously on me for nearly three hours. He wanted to drive me to a hotel.

I said, "No: I have a friend in the town: drive me to his

house (giving him the address): and when you get there, don't ring the bell or rap or make any noise. Just lay my things on the footpath in front of his door, and I will do the rest"—all which instructions he duly executed.

It was seven o'clock in the morning when I was let down in front of 45 Hayward Avenue, on the outskirts of Victoria, close to Beaconhill Park (I think that was the name) by the sea. There was a little garden enclosure in front of the house.

I laid my things partly inside this enclosure, and partly on the wooden footway (American style) and went for a walk. I could not think of rousing the inmates at an unusual hour; and a walk in the sweet morning air, after being so long cooped up in a steamboat, would be a treat.

And so it was. Vegetation was everywhere luxuriant and green as at home, and there was an odour of flowers in the air—the scent of roses, honeysuckle, woodbriar. Nobody was astir; everything was quiet and delicious.

I afterwards ascertained that the island of Vancouver, owing to its position, has a remarkably temperate climate—free from extremes of heat and cold—allowing the same bed clothes all the year, and fostering every variety of field and garden produce.

Victoria itself is a place containing 20,000 inhabitants. It was the first town to be established after the British occupation, when there was no railway across the country. Since the opening of the Canadian-Pacific line from the east for a distance of 3,000 or 4,000 miles, Victoria has had an important rival in Vancouver, 80 miles distant. Victoria, however, is likely to retain the start it has obtained. The coast scenery in all directions is grand.

In my delicious walk among the meadows, in the quiet and sweet morning air, I kept well in sight of 45 Hayward Avenue—in case of prowlers or friends. In due course, there were signs of people waking up.

By-and-bye, a figure came out of 45. After a little delay and uncertainty of movement, it came down the avenue towards where I was sitting on the wooden footway, with legs dangling into a hollow place. It was brother Edwards. I had never seen him before.

He asked, and yet didn't ask, but assumed that I was brother Roberts. He ejaculated in tones of distress, "Oh, brother Roberts,

what a reception!" repeating the remark several times.

I told him it was beautiful: it was entirely to my mind: he could not have contrived it better if he had invented it.

He could not see that at all. I told him it would have been a distress to me to see anybody down at the steamer at the unreasonable hour at which she had arrived; and that nothing could have been more acceptable than to be allowed to have a quiet morning walk all by myself in the scented morning air.

Brother Edwards said the steamboat was so much behind her time and they were so cut off from intelligence of her movements across a sea where no telegraphic cable had yet been laid, that they were all out of their calculations. They had been on the *qui vive* for several days, and had concluded from the absence of signal at Carmanah Point on Saturday that the vessel could not possibly arrive till Monday.

When they found on getting up that my things were piled up in front of their house, they concluded that I had sent them up as an intimation of arrival, and was waiting on board the steamer; and he was just on the point of mounting his bicycle to go down to her when he spied a loiterer.

He conducted me to his house, where sister Edwards most cordially received me. I was soon amid the delights of home life on *terra firma*, which are very delicious after tossing on the deep for over three weeks.

The zest was greatly increased by the pile of happy letters waiting me from home and elsewhere. I had a deep plunge in the letters while sister Edwards was getting breakfast ready.

Then breakfast, mingled with lamentations from my hosts about my "reception," which I tried hard to convince them were misplaced altogether. The reception could not have been better. How much better to drift quietly and unceremoniously to a friendly door of true welcome than to have the full ceremony of a wintry courtesy. I think they were convinced at last. (*To be continued, God willing*)

God is the ONLY reality. All things and all beings exist only as He will they exist. Whatever is built on God is real, and will last. Whatever is not built on God is not real, and will not last.—G.V.G.

Let There Be Light

By BROTHER G. V. GROWCOTT

(Continued)

"THE MEEK WILL HE GUIDE . . . THE MEEK WILL HE TEACH."

If He guide us, we cannot go wrong. If He guide us not, we cannot go right. And He will guide a certain few, on a consistent, stated basis—

"Ye shall find Me, when ye shall seek for Me with ALL your heart" (Jer. 29:13).

The seeking must be in the Word, and in prayer. All guidance is in the Word. The Word is the Light and Lamp: the Word prayerfully studied and meticulously obeyed (as we have seen).

Prayer is useless if we are not willing and anxious to do our most and our best to totally serve and obey. "The meek will He guide"—and outside of that circle of divine guidance, what hope have we of finding our way?

The knowledge and absorption of the Light of the Word is a progressive attainment of faith working and building upon faith: faith upon faith, and love upon love (2 Cor. 3:18)—

"We all, with unveiled face, reflecting the glory of the Lord, are being changed into the same image, FROM GLORY TO GLORY, by the Spirit of the Lord."

And Paul goes on to say, as he joyfully develops this beautiful theme—

"God, Who commanded the Light to shine out of Darkness, hath shined in our hearts, to give the Light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 3:6).

We see how he goes right back to the first word of divine command, as God dissipated the heavy primeval Darkness with the marvel of Light: "Let there be Light." And here, at last, in the fulness of times, in the face of Jesus Christ, is the ultimate fruition of that Word of Promise—

"The Light of the Knowledge of the Glory of God in the face of Jesus Christ."

Not, of course, the ultimate fruition in breadth, for truly—"ALL THE EARTH shall be FILLED with the Knowledge of the Glory of God" (Hab. 2:14)—but the ultimate in height: the apex of the perfected manifestation in the face of Jesus Christ—the Perfect Man, the Image of God.

Paul is particularly comparing the *unveiled* and *eternal Glory* in the face of Christ with the veiled and fading glory of the face of Moses, on which the Israelites feared to look. But there is more in this reference to the face of Jesus than that. The contrast is deep. Israel feared because they did not have love. Love and Fear are opposites.

Herein is bound up all the inspiring and transforming *personal attraction* of the Divine Love—*the face of Jesus Christ*—through which shone all the spiritual characteristics of the beauty of Holiness. And herein lies the secret of the power he gives men to become Sons of God, which is: the maintaining before the eye of faith of the vision of the Glory of the face of Christ—seeing him looking with love upon us; exchanging glances of inexpressible understanding and affection with him.

Here is the power that overcomes the world. In Peter's dark hour, when in confused panic he denied his Master, Jesus turned and looked upon him (Lk. 22:61). The glance was enough to re-awaken all his fear-forgotten love and loyalty, and he “went out and wept bitterly.” And we hear no more of fear or betrayal from Peter, but, immediately after Jesus' ascension, a fearless standing up to the authorities, and thereafter a faithful, lifelong service, even unto suffering and death.

But Paul immediately adds, in this marvellous message of Glory—

“But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us” (2 Cor. 3:7).

The issue must be clear. The *utter earthiness of the vessel* must be fully recognized before the divine transforming Love can be poured into it to fill it with the radiant Glory of the Light of the Word. It must be clear that the Glory is of God alone. There must be no self-glorifying confusion of the vessel with the Glory that fills it.

Furthermore, the vessel must first be *empty*—empty of self—cleared of all other contents, and waiting in patient readiness for the time of the good pleasure of God to fill it with the Spirit-Word-Oil and use it as a Lamp of Glory. Of Jesus we are told that he “emptied” and “humbled” himself, so that he might be a fit vessel for God's use as the Light of the Word—

“He made himself OF NO REPUTATION (‘ekenosen’: emptied himself) . . . and humbled himself” (Phil. 2:7, 8).

This is illustrated by the next verse of the Psalm—
“I have refrained my feet from every evil way, that I might keep Thy Word” (v. 101).

What is the “evil way?” How broad is the definition, and how much does it include? The Scriptures teach us that there are but two ways: the Way of Life and the Way of Death—and that the Way of Life is very narrow, and that all outside it is the Way of Death. Have we not often pondered upon Christ’s words concerning the sheep and the goats at the Judgment Seat: the so sharp line of distinction between eager welcome and violent rejection—

“Come, ye BLESSED . . . Depart, ye CURSED!” (Matt. 25:34, 41).

The lesson is that it is all or nothing, black or white: there are no grays.

It is impossible to be just *partly* in Christ: “Whatsoever is not of faith is sin.” There is no halfway. In the very nature of things, there could not be.

The issues are too vast. It is no light thing to aspire to be Sons of God to all eternity. We must be prepared to make tremendous adjustments in our lives from the animal world around us. *We tread on holy ground.*

We are either completely Christ’s brethren, in total heart and soul, or we are not his brethren at all. If we are, our love for, and devotion to, him will dominate our lives and shape our every act, because that is the very nature and power of *true and genuine Love*.

If we find that love for him does not grasp and possess and motivate us in this manner, increasingly filling us with the intense yearning toward the treasures of the Word of God that this Psalm portrays, filling us with divine contentment and peace, lifting us up above the little passing concerns and interests of this brief, vain life, and enabling us to discern and put aside the natural evil motions of the flesh—if this has not happened and is not happening, then we are not being “made perfect in love,” we have not made contact with the divine power, we are not sufficiently exposing ourselves to the—

“Light of the Knowledge of the Glory of God in the face of Jesus Christ” (2 Cor. 3:6).

We are shivering in the darkness and the cold, deceived by a lifeless form of godliness, rather than walking in the glory of the living sunshine of his love.

"I have refrained my feet from EVERY evil way . . ."

"In my flesh dwelleth no good thing . . . Now the works of the flesh are these . . . Love not the things of the world: if any man love the world, the love of the Father is not in him" (Rom. 7:18; Gal. 5:19; 1 Jn. 2:15).

What are the “things of the world” that make up the great, godless Way of Death—the “evil way?” We know. We do not have to be told, if we are honest with ourselves. We know the tests—

Is it redeeming the time?

Is it a victory for the Spirit?

Does it make me more holy?

Can I do it “as unto the Lord?”

Is it a part of the “living sacrifice” that the Father delights to see in His children who are seeking His face?

Does it help to fill my mind and interests with the eternal things of God?

What am I serving with my free time and interest: the flesh or the Spirit?

We know the final wages of each. *“Whosoever is not of faith is sin,”* because it is outside the holy circle of the transforming and sanctifying Spirit-Power. The “Light of the Knowledge of the Glory of God in the face of Jesus Christ” will give us a clear answer, if we will let it. The Psalmist continues—

“Through Thy precepts I get UNDERSTANDING: THEREFORE I hate every false way” (119:104).

There is the answer. Meditation on the Law brings understanding—and understanding brings hatred of everything of the world and of the flesh. The man who sees the danger and undesirability of something, and hates it, does not need to be persuaded to leave it alone—if he has any intelligence at all.

Our hate for the false way will be in proportion to our love for the true.

Jesus says he is the True Way, and that anything outside of him is false, for he personifies the Father’s perfect Will and Word. If our life is sufficiently filled with a zealous affection for Christ, we shall have no desire for the things of the world in which he has no place, and which take our time and attention from him. That is why there is the clearcut black-and white division at the Judgment Seat—

“Come, ye blessed . . . DEPART, YE CURSED! Your love for me either filled and overflowed EVERY aspect of your

life, and crowded out ALL worldly things—or else you had no true love at all: for that is what the True Love will inevitably do to you.”

Jesus, as the Light of the World, has much to say about Light and Darkness. Light is the living reality. Darkness is nothing of itself, but simply the absence or lack of Light, though Darkness appears real and substantial (and fearful) where there is no Light to make its non-existent unreality manifest. This is in perfect harmony with the facts which Light and Darkness are scripturally used to symbolize. Jesus said—

“The Light of the body is the eye: therefore when thine eye is single, thy whole body also is FULL of Light; but when thine eye is evil, thy body also is FULL of Darkness” (Lk. 11:34).

He is emphasizing the vital importance of the singleness of the eye, no split or double vision, no mixture of interests, for what our eye is on is what we are interested in.

The body, we note again from this passage, is either full of Light, or full of Darkness. No half-way. The Divine Light of the Word will not mix or dwell with Darkness. Hereby we know that if part of the Darkness continues to linger in us—part interest in worldly things—then the light we think we have is not the True transforming Light. We are relying on a look-alike makeshift that falls short of the full, life-consuming love of Christ. He continues—

“Take heed therefore that the light which is in thee be not darkness” (v. 35).

It is clear from this solemn warning that it is quite possible to think we have light when we are actually in darkness. He says indeed—

“If the light that be in thee be darkness, HOW GREAT IS THAT DARKNESS!” (Matt 6:23).

How then are we to know and be sure of the True Light? In the next verse Jesus tells us (Lk. 11:36)—

“If thy whole body therefore be FULL of Light, having NO PART DARK, the WHOLE shall be full of Light, as when the bright shining of a candle doth give thee light.”

This wording is a little obscure. At first glance, it appears to be simply a self-evident repetition: “If your body is full of light, it will be full of light.” But as we ponder upon it (as we must on all Scripture), and compare other versions, the meaning be-

comes clear, and we see it as the test of the True Light. We believe what he is saying is this—

"If you have the True Light, it will FILL YOU COMPLETELY. There will be NO DARK PARTS. Everything in your life will shine brightly and consistently with the Divine Light, like the shining of a lamp."

A lamp is all bright and radiating light: not an incongruous, inconsistent mixture of Light and Darkness. This seems then to be the key thought: if it is the True Light that you have, it will triumphantly drive out all Darkness: all worldly interests and works of the flesh. For the *True Light* is not just cold intellectual illumination, but living divine love and power. Once the True Light takes hold of you, you will never be content till all the ways of Darkness are rooted out, and the Light increasingly burning brighter and brighter—

"The path of the just is as the SHINING LIGHT, that shineth MORE AND MORE unto the Perfect Day" (Prov. 4:18).

"How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth" (Psa. 119:103).

That is the frame of mind the True Light will bring. How far this is from the drudgery of enforced duty! In the goodness of God, goodness itself is beautiful, and evil is ugly. But the natural mind requires spiritual education to discern the beauty, and reject the natural ugliness—for both are spiritually discerned. Filth and ugliness and corruption and perversion appeal to the ignorant and depraved natural mind of man. This is the present downward course of society.

Does this spiritual ecstasy in the sweetness of the Light of the Word, as expressed here by the Psalmist, seem far beyond the attainment of our drab, earthy, mortal natures? The Psalmist himself felt the need to pray—

"INCLINE my heart unto Thy testimonies, and not to covetousness. TURN AWAY mine eyes from vanity, and REVIVE me in Thy way" (vs. 36, 37).

Here is the glorious struggle and perfect victory of Christ—
"In ALL points tempted like as we are, yet without sin" (Heb. 4:15).

Paul said—

"O wretched man that I am! Who shall deliver me from this body of death!" (Rom. 7:24).

But he also said—

"I have learned, in whatsoever state I am, therewith to be

content . . . I can do ALL THINGS through Christ who strengtheneth me" (Phil. 4:11-13).

And—

"We are MORE THAN CONQUERORS through him that loved us . . . Who shall separate us from the love of Christ?" (Rom. 8:37, 35).

It is essential that we experience weakness and depression, in order to learn and value the Source of all comfort and power. Thus (119:73)—

"Thy hands have made me and fashioned me: give me understanding."

We are God's workmanship. But as we first find ourselves, He has not finished His work. He has much more to do in those He will eventually glorify for His eternal use. But He desires us to recognize His handiwork so far, and to urge Him to complete the process. Not that He of Himself needs urging, but He delights in those alone who earnestly desire and seek the operation of His hand.

The Psalmist pleads (vs. 125-133)—

"Give me understanding . . . Order my steps in Thy Word, and let not any iniquity have dominion over me."

It is the cry of a faithful man, conscious of weakness, and seeking strength.

The operation of God upon the faithful (Phil. 2:13)—

"Working in them both to will and to do of His good pleasure"

—is not a passive, effortless transformation from without, but rather a striving and struggling through the night like the striving of Jacob with the angel, agonizing for the Divine blessing and the New Divine Name.

It is God's will and wisdom that it should be that way. But still there is—beyond, and above, and around all the dark struggle—the aspect to which the Psalmist testifies in v. 165—*"Great peace have they which love Thy Law, and nothing shall offend them."*

This is the great beauty and mystery of the Way of Life: peace in the midst of conflict, rest in the midst of strife. The Light of the Word said, on the eve of his last, and greatest, and most terrible ordeal—

"Peace I leave with you: my Peace I give unto you . . . In the world ye shall have tribulation, but be of good cheer: I have

overcome the world . . . Let not your heart be troubled, neither let it be afraid” (Jn. 14:27; 16:33).

The tribulation of the world is the striving in the night. It is all the striving: inward and outward. But, in the strange and glorious working of the Spirit, it cannot detract from the Peace. It only intensifies the Peace. Peace is the Master’s great parting gift: Peace that triumphs over everything in the world. Paul shows the inter-relationship of the Peace and the tribulation, and the inworking Spirit-Word-Power—

“We have Peace with God through our Lord Jesus Christ . . . We rejoice in hope of the Glory of God. And not only so, but we rejoice IN TRIBULATION ALSO: knowing that tribulation worketh patience, and patience approvedness, and approvedness Hope. And Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit” (Rom. 5:1-5).

“THE WORD WAS MADE FLESH, AND DWELT AMONG US, FULL OF GRACE AND TRUTH . . . THAT WAS THE TRUE LIGHT . . . AND TO AS MANY AS RECEIVE HIM, TO THEM HE GIVES POWER TO BECOME THE SONS OF GOD” (Jn. 1:9-14).

Current Events Fulfilling Prophecy

COMING TROUBLES TO REVEAL YAHWEH AS LORD

A year after Russia started to move into the Ukrainian and Crimean sphere, there are no indications that Russia has had any second thoughts about the wisdom of its decisions. We, of course, know that there is a higher Wisdom at work here, that has long ago dictated the course of Russian aggression and expansion, and that is to be developed most specifically for the reason denoted in Eze. 38—

“Thus saith the Lord Jehovah: Lo, I am against thee, O Gog, Prince of Rosh, Meshech, and Tubal . . . Thou hast come up against My people Israel, as a cloud to cover the land, in the latter end of the days it is, And I have brought thee in against My land, IN ORDER THAT THE NATIONS MAY KNOW ME” (Eze. 38:2, 15-16—Young’s Literal Translation).

This gathering and assembly, for the express purpose that the nations may come to know Yahweh, is that same gathering mentioned in Apoc. 16:12-16—

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty . . . into a place called in the Hebrew tongue ARMAGEDDON."

Regarding this event, bro. Roberts published in the 1897 *Christadelphian* the following comments—

'The Euphratean power being dried up, and the political frogs having prepared the world for the finishing conflict of Armageddon, Christ steals in as a thief, as intimated in Rev. 16:15, and then, as the result of his arrival, the armed nations are drawn on to Hebrew soil . . . into a place, and a place with a Hebrew name, and therefore a Hebrew place, and with a name meaning heaps of slain, and therefore for purposes of slaughter.

'The object of the Armageddon slaughter is plainly stated, "that the nations may know me" (Eze. 38:16), "that the inhabitants of the earth may learn righteousness" (Isa. 26:9). God laid His hands on Egypt over 3,000 years ago, for the same purpose—that Israel and all the world might have evidence of God's existence and supremacy (see Ex. 8:22; 9:14, 16; Deut. 4:35). Ever since, in greater or less degree, God has been worshipped on the earth. But the effect of the lesson has nearly worn off, and God purposes a renewal of it on a larger and more impressive, and more lasting scale. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down and the Lord alone shall be exalted in that day" (Isa. 2:11).' (pp. 460-461).

The effect of the lesson upon Egypt has indeed "nearly worn off," in this day of open mockery and contempt of the Scriptures; and so the looming day of the Lord will come upon them "unawares." But we, with the lesson firmly and freshly imprinted on our minds (through the use of *The Bible Companion*), note with eager anticipation that current events continue to draw out the power of the "King of the North" perplexing and riling the nations—

PEACE INITIATIVES NOT WORTH THE PAPER THEY ARE WRITTEN ON

Less than a month after French President François Hollande

mused that sanctions on Russia should be lifted (apparently reflecting the prevailing sentiment in much of the European Union), Russia has launched a new offensive through its proxies in Ukraine.

Facing a full-blown crisis, Russian President Putin seems to be unconcerned about further economic pressure and diplomatic isolation. His is a multiphased, well-calibrated endgame to destabilize Ukraine and to weaken the sanctions at the same time.

The first thing for the West to understand is that, in the short run, no amount of sanctions will force Russia to leave Ukraine—not until the Kremlin achieves victory, which Putin appears to have defined as Ukraine's almost unconditional capitulation. Until then, *any “peace initiatives” and “accords” signed by Russia are not worth the paper they are written on.*

Having raised the propaganda pitch to a “motherland-in-danger” level unheard of since World War II, Putin has been telling Russians that the war in Ukraine is about “defending our independence and our right to exist,” and that the Ukrainians are nothing more than the first line of NATO’s attack. The popular mobilization to protect the motherland from the alleged “NATO aggression” has become the key to Putin’s popularity and, by extension, to the regime’s legitimacy.

—CNN, 2/15

THREAT OF OPEN WARFARE

How close are we to witnessing a break toward open warfare between nations and involving Russia as a result? Judging by the comments made by a former U.S.S.R. leader, closer than most are willing to accept—

Ex-Soviet leader Mikhail Gorbachev says the confrontation between Russia and the West could spill into all-out war.

More than 5,100 people have been killed in a conflict in eastern Ukraine between government troops and pro-Russian separatists. Ukraine accuses Russia of aiding the separatists while Russia says the West is behind Ukraine’s attempts to retake the rebel-held areas.

Gorbachev said the West has “dragged” Russia into a new Cold War and warned of risks of a military confrontation:

“I can no longer say that this Cold War will not lead to a ‘Hot War.’ I fear that they could risk it,” he was quoted as saying.

Gorbachev was one of the architects of the peaceful dismantling of communist rule in eastern Europe.—CTV, 1/15

Gorbachev has a unique perspective of the Russian people, and oversaw a time when the U.S.S.R. government had no ability to resist the disintegration of its power and its borders as the common Russian people shook off their Soviet taskmasters. That he should now indicate that the reverse push is underway to reform Russia into an aggressive, controlling, hostile power once again is of some significance and importance.

Certainly on its part, the West is implicitly acknowledging that things may escalate rapidly into open warfare with Russia, and is actively preparing for such—TURNING PLOWSHARES INTO SWORDS

NATO will deploy small units in six Eastern European nations to help co-ordinate a spearhead force set up in response to Russia's actions in Ukraine, the alliance's secretary-general said [on Jan. 30].

Jens Stoltenberg said the units in Estonia, Latvia, Lithuania, Poland, Bulgaria and Romania will be the *first of their kind there*.

Defence ministers from the 28-nation military alliance will discuss the full force, which can react quickly to any hotspots in Europe, when they meet on Feb. 5.

France, meanwhile, is pledging tanks and armoured vehicles to bolster NATO forces in Poland, where leaders are increasingly uneasy about Russia.

The French military equipment is expected to remain in Poland for two months.

As tensions increased in 2014, NATO forces conducted about 200 military exercises, and Stoltenberg vowed this would continue as the alliance adapts to the increased presence of Russian warplanes in European skies. NATO intercepted more than 400 Russian aircraft last year.

Stoltenberg also warned that Russia has continued to build up its military, as European NATO allies cut budgets again last year.

“It is not possible to get more out of less indefinitely. That is the reason why we have to stop the cuts and gradually start to increase defence spending as our economies grow,” he said.

“Despite the economic crisis, despite the financial problems they are facing, Russia now is still giving priority to defence spending.”—AP, 1/15

Note the concern of the French over Poland. The countries which presently separate Russia from Europe are Estonia, Latvia, Lithuania, Belarus and Ukraine. None of

these five countries pose any serious challenge against the Russian military, but the fact that NATO will have military units in these territories *for the first time* is sure to infuriate Russia. France recognizes the possibility that Russia may go on the move, and knows that Poland, next after Belarus, will be the tipping point. Poland was held once before by Russia in Dr. Thomas's time, a significant development that encouraged him to anticipate that Christ was near. For after Poland on a westward march come Germany (Magog) and France (Gomer), both of which, among others, are enumerated in Eze. 38 as being brought under the control of the Russian Autocrat, styled Gog.

Now, with Poland under threat once again, the cry is starting to be heard echoing across the nations, "*Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong* (Joel 3:9-10).

But how much time the nations have to prepare is not provided. Aggressive armies do not wait until the enemy is ready before starting their advances—it is far more astute and profitable to strike while others are in a state of confusion.

NATIONS IN STATE OF CONFUSION—THANKS TO RUSSIA

The promotion of confusion through an intense fog of deceit is something that the Russians are masters at—

Maj Gen Alexander Vladimirov, vice-president of Russia's Collegium of Military Experts, is an authority on *maskirovka*—the hallmark of Russian warfare and a word which translates as “something masked” or “a little masquerade”.

“All human history can be portrayed as the history of deception.” But it’s Russia, he tells me, with unmistakable pride, that has over the centuries really honed these techniques to perfection.

The elements of *maskirovka*—

- Surprise
- *Kamufliazh*—camouflage
- *Demonstrativnye manevry*—manoeuvres intended to deceive
- *Skrytie*—concealment
- *Imitatsia*—the use of decoys and military dummies
- *Dezinformatsia*—disinformation, a knowing attempt to deceive

One of the most famous examples [of *maskirovka*] is the Battle of Kulikovo Field in 1380, when the young Muscovite,

Prince Dmitry Donskoy, and 50,000 Russian warriors fought against 150,000 Tatar-Mongolian soldiers led by Khan Mamai.

"The fighting was very tough, but we eventually triumphed thanks to one regiment hiding in the forest," says Vladimirov. "They attacked ferociously and unexpectedly and the ambushed Tatars ran away."

But that was just a start. Vladimirov reels off some more recent legendary battles in which Russia outfoxed its enemies, with flair and cunning.

There was the Jassy-Kishinev operation of August 1944, which featured dozens of dummy tanks as well as whole Red Army divisions sent in false directions to throw the Germans off the scent.

Surprise is a key ingredient in maskirovka, and the clandestine forces which occupied Crimea last February certainly delivered that.

The troops which had arrived in the dark, as if by magic, with no insignia on their olive-coloured uniforms, were soon nicknamed "little green men".

"We know now these guys were Russian special forces," says Shelomovskiy. "But no-one said so at the time."

Denial is another vital component in maskirovka. At a press conference a few days later Vladimir Putin coolly batted away awkward questions about where the troops came from.

"There are many military uniforms. Go into any shop and you can find one," he said.

But were they Russian soldiers? Poker-faced, the president said the men were local self-defence units.

Five weeks later, once the annexation had been rubber-stamped by the Parliament in Moscow, Putin admitted Russian troops had been deployed in Crimea after all. But the lie had served its purpose. Maskirovka is used to wrong-foot your enemies, to keep them guessing.

Maj Gen Gordon Davis, in charge of operations and intelligence at Nato's military HQ in Belgium, admits it took him and his colleagues some time to figure out the "size and the scale" of the troop reinforcement which was "continuously denied by the Russians".

But if Nato was taken by surprise, the historian and journalist Anne Applebaum was not. "I knew immediately what it was because it reminded me of 1945. It looked so familiar," she says.

"With Crimea I got a bizarre sense of *deja vu*, because bring-

ing in soldiers who weren't really soldiers—that was what the NKVD (communist secret police) did in Poland after the war. They also created fake political entities which nobody had seen before, with fake ideologies already attached to them . . . It's a game of smoke and mirrors."

In August Russian TV showed footage of water and baby food being loaded on to lorries heading for Ukraine's war zone. The Russian government called this humanitarian aid but many were more than a little suspicious.

Maj Gen Davis calls the first convoy "a wonderful example of maskirovka" because it created something of a media storm. TV crews breathlessly followed the convoy, trying to find out what was really inside the green army trucks which had been hastily repainted white. Was this a classic Trojan horse operation to smuggle weapons to rebel militias? And would the Ukrainian authorities allow the convoy in?

"All the while at other border crossing points controlled by the Russians—not by the Ukrainians—equipment, personnel and troops were passing into Eastern Ukraine," says Davis. He sees the convoy as a clever "diversion or distraction."

The fog of war isn't something which just happens—it's something which can be manufactured. In this case the Western media were bamboozled, but the compliant Russian media has also worked hard to generate fog.

Peter Pomerantsev, who recently spent several years working on documentaries and reality shows for Russian TV, argues that Russian state media are not just distorting truth in Ukraine, they go much further.

"The Russian strategy, both at home and abroad, is to say there is no such thing as truth," he says.—BBC, 1/15

THE ENEMIES OF YAHWEH

Can any enemy of the Creator be more clearly defined, than one that says "there is no such thing as truth," and thereby profess they know not the God of truth (Psa. 31:5)? Even among His own people Yahweh has said he will move against deceivers and liars with great fierceness—"They are not valiant for the truth upon the earth; for they proceed from evil to evil, and THEY KNOW NOT ME, saith Yahweh. They will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith Yahweh . . . Shall I not visit them for

these things? saith Yahweh: shall not my soul be avenged on such a nation as this?" (Jer. 9:5-9).

The Russians for their part have and will continue to use deceit to effect their purpose, but they don't know that their actions have been ordained and prophesied of from the beginning: that in the fulness of time, all the earth will come to KNOW YAHWEH for His Truth, and His defense of His people who love the Truth.

"God . . . will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality—eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath—tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Rom. 2:7-9).

No greater evil can be done to man in the present age except to say there is no truth, and so ensuring the condemnation of man to everlasting death, being ignorant of or despising the saving way of Christ, the Truth, and the Life (Jn. 14:6).

"He that speaketh lies shall not escape" was the proverbial law spoken by the typical wise king, Solomon. And the Psalmist said, *"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies"* (Psa. 58:3). Therefore the wicked, in all their institutions of sin, will be utterly consumed when the antitypical Solomon sets up His Kingdom.

And so concludes bro. Roberts in the 1897 *Christadelphian*—

"The overthrow of the Russian hosts that descend upon the Holy Land is only the beginning of a work of judgment that extends to all the earth . . . This is "the war of the great day of God Almighty," during which the humbling of human pride is effected by the violent wrecking of all armies: "It is the day of the Lord's vengeance and the year of recompenses for the controversy of Zion".'

Emphatically we agree with the strengthening exhortation of the prophet Isaiah in these latter days, as the purpose of God surely unfolds before our eyes—"Say to them that are of a fearful heart, be strong, fear not: Behold your God will come with vengeance; even God with a recompense. He will come and save you . . . The ransomed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away"—T.D.C.

Ecclesial News (Continued from page 38)

Russia's desire is to get access through the Black Sea to the Mediterranean for her attack on Israel and on any countries, associated with Israel, like Tarshish and the Young Lions. By this time, the saints would have been judged and formed as the Rainbowed Angel, to destroy the invading armies on Israel's mountains. Israel will recognize Jesus, the one they had crucified, as their Messiah. There will be a great mourning in the land.

After the 10 year Mid-heaven proclamation and the Jews around the world are called out as God's battle-ax, Christ and the Saints will subdue the whole earth. The world will finally be filled with peace.

The 3 p.m. address, entitled "*The Household of Faith In The Latter Days*," was given by bro. Tim Calk (Houston ecclesia). He indicated the word "household" is no ordinary collection of people. And the Greek word used for "*household*" in conjunction with "*household of faith*," is much more "family oriented," more personal, more intimate than the other variations.

Just as God has seen fit to use a particular word for "household" to more clearly define His people, so has His Son particularly focused on the type of faith he expects to find upon his return. He mentioned the petition that the blind man made in Lk. 18:35-42. This was the type of faith Jesus referred to.

He spoke of the Signs of the Times and what they mean to us and how we are to discern them. The Signs greatly strengthen our faith and focus, and give us encouraging reference points and landmarks to guide us in our probationary walk.

On Sunday at 10 a.m., for the Sunday School address, bro. Isaac Clubb (Brownwood ecclesia), spoke on "*Suffer Little Children To Come Unto Me.*" Christ was teaching a lesson that we must have a childlike character—zeal, humility, kindness, loving obedience, sincerity without guile. He then mentioned four young men in the Scriptures.

David was righteous at a young age. God chose him to be the future King of Israel. In his life he always gave thanks and praise to the Lord. We should do likewise. Another young person was Samuel. As a boy Samuel began to serve God and did so faithfully for the rest of his life. The third young person was Josiah. He was a young righteous king and not only listened to God's Word but acted on it.

Then there is Jesus. He was 12 years old when he went with his parents to Jerusalem. "Wist ye not that I must be about my Father's business?" At age 12 all he was concerned about was God and to learn, obey and teach His way. We have the same

opportunity in the Sunday School and in our homes. We must listen, do and put God first.

For the Memorial Service, bro. Dan Clubb (Carrollton, Texas ecclesia) exhorted on "*Be Ye Also Ready, Watching, Working and Praying.*" The biggest question of our lives should be, will our character be approved when it is inspected at the time of Christ's return? It is to this thought his exhortation was directed. To be accepted, we have to be found ready, watching and working in the Truth. We must be found praying for God's help, through Christ, to overcome the flesh and develop the divine character.

Only those who have placed the Truth deeply in their hearts and minds, will be the recipients of God's grace and escape the judgment which shall fall upon the heads of evil doers.

Our public Bible Lecture was entitled "*Christ's Personal Return To The Earth.*" Bro. Edward Williams spoke of the Gospel and the importance of our understanding it. He showed that the Gospel goes back to Abraham. Also stated was the God-given promises concerning one King ruling over the earth, that Israel will be part of the Kingdom, the Law of God will go forth from Jerusalem, a House of Prayer will be built and there will be worldwide peace. All these things the world is in dire need of even though they do not know it. This is the time we are looking for, Christ's return and the fulfillment of the promises made to the fathers.

Sunday evening, the brethren and sisters were invited to bro. Tim and sis. Carolyn Clubb's home to do the remaining Daily Bible Reading. It was a good time to visit and talk about the precious Truth that is ours in these latter days.

On Monday, those who were able to stay, joined with us in doing the three Daily Readings, and having dinner together. The opportunity to visit again was quite comforting and certainly another blessing in this evil age.

Again, the Signs are remarkably encouraging as we prepare for the coming of the Master! With so much turmoil and evil among the nations, it is a time for us to look up for our redemption draweth nigh! We pray that it may be soon.

With loving greetings from the brethren and sisters of the London ecclesia—bro. David Clubb

We can never give God an infinitesimal fraction of what He has given and has promised us. Stamp your heel promptly and decisively on any stupid stirring of self-glory or self-satisfaction: God hates such folly. If doing ALL is still unprofitable, what is God's judgment of those who do even less?—G.V.G.

One Hundred & Thirty Five Years Ago

(Continued from page 72)

"The 'house of God' was simply a name for a community of people, built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, in which dwelt the Spirit of God, embodied in the Truth.

"When a man believes in the Truth, as incarnated in Jesus, the Spirit of the Truth dwells in him, and he is a temple in which God dwells. The Deity is not in temples made with hands, but in the minds of human beings, who individually and collectively constitute figurative temples formed or constructed by the operation of His Spirit or Truth."

September 28th, 1869—"Enclosed you will find a newspaper report of the Doctor's lecture on the evening of Sunday week. It was the longest we have yet had from him; it lasted two hours. "In reading the 17th chapter of John, which is indeed a most important and beautiful portion of holy writ, the Doctor commented as usual, pointing out that when Jesus prayed he expressly stated that he prayed not for the world, and that, though the disciples were in the world they were said to be not of the world, which was the same, in sense, as Christ's statement that his Kingdom was not of this world, or constitution of things then existing."

October 12th, 1869—"In the course of his lectures, Dr. Thomas said that baptism of the Holy Spirit by Christ, which he promised, took place on the day of Pentecost, when the apostles were endowed with the Spirit. The motto of the United States was *E. Pluribus Unum*, which meant "from many to one;" because it consisted of a large number of states which made up in the aggregate one nation. But with the Deity, in regard to the mystery of godliness, it was just the reverse. His mode of operation was from one to many."

October 13th, 1869—"The last Sunday evening lecture of the Doctor's, as you would see from the newspaper report, was based upon the conversation between Jesus and Nicodemus. It was one of the most systematic lectures I have heard from him.

"After reading John. 3, he said . . . No one is recognized as born of God, until born of the Spirit; and no one is born of the Spirit until led by that Spirit to be born of water. Thus there are three or four items comprised in being born again—1) To understand the Truth; 2) To believe the Truth; 3) To obey the Truth; 4) To be born of water.

* * *

IN "*The Ways of Providence, No. 17*," bro. Roberts added more thoughts in regard to the life of David. He wrote—

David reigned 40 years after his divinely-directed arrival in Hebron. The various events that led to the extension and consolidation of his power from the time of his arrival till the day he sat enthroned in Jerusalem, undisputed monarch of the whole country from the Euphrates to the river of Egypt,

would be interesting to follow: but they would not be sufficiently relevant to the object of these papers. As a fact they would illustrate the Ways of Providence with David, but they would not enunciate them in that positive definite way which we aim to attain.

There are several features of his reign that do so. The first is not direct as others, but still useful to consider. We refer to the circumstances leading to the covenant with David.

This covenant occupies a prominent and important place in the economy of divine purpose. David referred to it in his last words, as affording the ground work of "all his salvation and all his desire" (2 Sam. 23:5). Jehovah sheds importance upon it by offering to extend it to every one who submits to Him, saying "I make an everlasting covenant with you, even the sure (or covenanted) mercies of David" (Isa. 55:8).

* * *

IN his "Sunday Morning Exhortation, No. 116," bro. Roberts brought out many thoughts in regard to Zechariah—

Peter, in his old age and his last known letter, expressed his anxiety that the brethren should be mindful of what the prophets had written. We shall act in harmony with his desire this morning if we bestow a little attention on that portion of the prophetic writings which has been read from Zechariah 4. It may not appear to have much connection with the purpose for which we have met—to remember the Lord in the breaking of bread. We shall find a connection, notwithstanding—a connection it may be said to be found directly or indirectly, in every part of the Scriptures—not a wonderful thing in view of the fact that all Scripture is given by inspiration, and that the testimony for Christ is the inspiring idea of it all.

* * *

INTERESTING remarks were made by bro. Roberts in his "Editorial" comments on troubles afflicting the world in 1880—

The year is young but already signalised by trouble far and wide. The precipitation of an entire train into the sea, in Scotland, during a gale, and destruction of every living soul travelling by it, is only an incident—an appalling incident, still only an incident in the mass of trouble that afflicts the earth.

Floods, famines, earthquakes and wars are doing dire work in many parts, and grinding poverty crushes the spirit of millions, in the most civilised countries.

Man is powerless to touch the evils. The man at God's right hand is the man required. "God send him" is the increasing cry of thousands who know His purpose. And he will send him. He cannot forget His promise. The time is at hand, as the signs show. Prayer and patience is the attitude of all who discern them with intelligent confidence in the wisdom, goodness and perogative of the Possessor of heaven and earth.

How much greater are the Signs in our own day! It must also be a time of fervent prayer and unending patience. The words to 'look up for our redemption draws nigh' should be on everyone's mind.

THERE are several items mentioned in bro. Roberts' "Notes," for the purpose of informing the brotherhood—

1) "Seasons of Comfort"—The printer has not yet put it in our power to say "now Ready." Proof of a portion has come to hand, and the London printer says he has put extra hands on and intends, now that Christmas pressure is over, pushing the job through quickly. The books will probably be gilt-edged and ornamental on the covers.

2) "The Lectures on the Apocalypse"—Several have asked if these are to be published. We cannot say positively; but they are being taken down by a shorthanded writer, and may see the light by and bye.

* * *

BIBLE Lectures (135 Years Ago)—

"The Euphratean Sign of the Lord's Coming"

"The Divine Silence of the Past 1800 Years"

"Scenes for the Apocalypse"

"What Were the Souls Christ Came to Save?"

"Shams and Realities"

"The One Thing Needful"

"The Beast and His Image; His Mark and the Number of His Name"

"The God of Abraham, Isaac and Jacob as Manifested to Israel and the World of Jesus of Nazareth"

"The Doctrine of Three Persons in One God, not of Christian but Pagan Origin"

"Sowing to the Flesh and Sowing to the Spirit"

"The Cherubim"

"The Incorrumpible Inheritance"

"The Blessing and Glory Promised to Those Who Love God and Keep His Commandments"

"The Heavens Shall Pass Away with a Great Noise"

January Answers—"Birthplaces, Homes, Nationalities"

- | | |
|-------------------------|-------------------------|
| 1. Saul—Benjamite | 21. Lydia—of Thyatira |
| 2. Hiel—Bethelite | 22. Amos—Tekoite |
| 3. Ittai—Gittite | 23. Micah—Morasthite |
| 4. Jesse—Bethlehemitte | 24. Heber—Kenite |
| 5. Agag—Amalekite | 25. Ornan—Jebusite |
| 6. Ruth—Moabite | 26. Shuah—Canaanite |
| 7. Peter—Galilean | 27. Hiram—Tyrian |
| 8. Titus—Greek | 28. Darius—Mede |
| 9. Doeg—Edomite | 29. Simon—Cyrenian |
| 10. Elihu—Buzite | 30. Bildad—Shuhite |
| 11. Pilate—Roman | 31. Ahijah—Shilonite |
| 12. Gaius—of Derbe | 32. Achish—Philistine |
| 13. Uriah—Hittite | 33. Joseph—of Arimathea |
| 14. Sihon—Amorite | 34. Hushai—Archite |
| 15. Elijah—Tishbite | 35. Tobiah—Ammonite |
| 16. Nabal—Carmelite | 36. Eliezer—of Damascus |
| 17. Philip—of Bethsaida | 37. Haman—Agagite |
| 18. Cozbi—Midianite | 38. Zophar—Naamathite |
| 19. Hagar—Egyptian | 39. Nahum—Elkoshite |
| 20. Cyrus—Persian | 40. Gideon—Abiezrite |

One Hundred & Thirty-Five Years Ago

The Christadelphian, February, 1880

THE report of the labours of bro. Thomas while in London, England, continued in the February issue of the *Christadelphian*. The continuing letters were from a brother who wrote of bro. Thomas' efforts. They were now printed as "*Dr. Thomas in London Ten Years Ago.*" We quote from some of the remarks the writer stated—

September 14th, 1869—“On Sunday morning our little hall, which holds about 100, was completely crammed, which was quite gratifying. It has never been so full on Sundays before . . .

“The Doctor commenced by reading 1 Tim. 3, interposing occasional remarks as he proceeded . . . When he had concluded this chapter he stated that he had read it for the purpose of expounding the 15th verse, which he accordingly proceeded to do.

“The ‘house of God’ was not a consecrated building of brick or stone, such as we saw around us in the numerous churches and chapels of the land; for they were not pillars of the Truth. Neither was it the various churches of Christendom or Anti-Christendom, as it should be called. They were merely rotten supports of their own lifeless creeds.

(Continued on page 69)

BIBLE PUZZLE—“Occupations”

1. Cain	11. Hagar	21. Asaph	31. Elymas
2. Abel	12. Julius	22. Chuza	32. Erastus
3. Hege	13. Philip	23. Aquila	33. Publius
4. Luke	14. Zenas	24. Dorcas	34. Michael
5. Jubal	15. James	25. Rachel	35. Nimrod
6. Noah	16. Gallio	26. Gideon	36. Goliath
7. Cushi	17. Mesha	27. Rehum	37. Tiberius
8. Pilate	18. Josiah	28. Shebna	38. Candace
9. Amos	19. Lysias	29. Balaam	39. Deborah
10. Lydia	20. Simon	30. Huldah	40. Lysanias
Archangel	Fisherman	Lawyer	Shepherd
Centurion	Garment maker	Musician	Shepherdess
Chamberlain	Governor	Nurse	Singer
Champion	Handmaid	Physician	Soothsayer
Chancellor	Herdman	Prophetess	Sorcerer
Chief captain	Hunter	Queen	Steward
Chief man	Husbandman	Runner	Tanner
Deputy	Judge	Scribe	Tentmaker
Emperor	Keeper of women	Seller of purple	Tetrarch
Evangelist	King	Sheepmaster	Tiller of ground

\$15.00 U.S. per year

Printed in the USA

Australian subs (make payable to) bro. Jeff Hodges, PO Box 1999, Esperance, W. Australia 6450; phone (0890) 712894. \$15.00 (Aust.)

Canadian subs to bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; phone (519) 451-4063; Email: kdclubb@rogers.com \$15.00 (Can.)

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USA subs to bro. Tim Calk, 3540 Pineridge, Houston, Texas, USA 77009; phone (713) 861-2263. \$15.00 (U.S.)